The Christian Socialist

The Golden Rule Against the Rule of Gold

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THE SOCIALISTS, as the champions of the class-interests of the proletariat, constitute a revolutionary party, because it is impossible to raise this class to a satisfactory existence within capitalist society, and because the liberation of the working class is only possible through the overthrow of private property in the means of production and rulership, and the substitution of social production for production for profit.

In still another way the Socialists are revolutionary. They recognize that the power of the state is an instrument of class domination, and indeed the most powerful instrument, and that the social revolution for which the proletariat strives cannot be realized until it shall have captured political power. — KARL KAUTSKY, in The Road to Power.

Labor

"The small farmer is one of the worst exploiters of labor," remarks a correspondent; "not only does he exploit his hired man, but his [illegible] and the [illegible] [illegible] public utility. And any [illegible] farmer would be glad to [illegible] over to the government for what [illegible] guarantee himself and his children [illegible] children's children.

The Velvet Lined Cage

BY REV. [illegible] WHITE

[illegible] wealthy church the tip-toeing [illegible] have seated the strangers with tactful [illegible], and Scripture, reading and hymn, [illegible] and [illegible] have completed preliminary [illegible] as faultless as the polish of [illegible].

As the minister begins his sermon, his athletic figure in [illegible] is outlined against a [illegible] hangs in deep-shaded [illegible] along the back of the platform.

The visitor wonders what such a man is to say, thus lifted up between earth and heaven, with a [illegible] listening from every [illegible] a God of unveiled truth and [illegible] above him.

He pleads with his [illegible] auditors to do their Christmas shopping before the holidays and lessen the weight of toil on overwrought employes during the [illegible] in Christ's [illegible].

[illegible] the preacher [illegible] of their [illegible] and women are [illegible] underpaid and overworked, till [illegible] and their very [illegible].

He [illegible] to [illegible] from the [illegible] of those who labor and are heavy laden [illegible]

[illegible]

burdens on the overborne not with [illegible] to fling them in one sheer bulk, but with consideration add them pound by pound, that little children's limbs and women's fragile shoulders may learn to bless such clemency.

Again he cries aloud upon myopic vision that sees as secular, not sacred, the bestowal of a million dollars to fight the great white plague.

Another step in sacredness he leaves untried—that those who earn should keep, and have their own of sunlight, rest and nourishment, till health laughed o'er the land and wrought a nobler than an Age of Gold.

And now the preacher tarries to tell full tenderly of Francis of Assisi, "who sang of sweet Poverty, the Sister of Christ."

And the millionaires seem overcome at least with wonder, if not the admiration that their pastor feels.

But he leaves no flavor of the long ago too strong upon their spiritual fare, and lets sweet Wealth be close at least as cousin to the Lord,—

That new and generous affluence, so far removed in every trait and tendency from ancient Mammon, enemy of God!

But so it is that as the preacher stalks to and fro on his platform, vehement and pleading, sometimes thunderous of voice and turbulent in gesture,

He yet seems confined securely as by invisible bars of a cage, lined with the hanging velvet that it be not harsh.

He may advise the rich how to give to the needy and the "worthy," how to be good [illegible] and be [illegible].

How modern Wealth is won, why the poor are mulcted ever more ruthlessly for food and shelter, light and warmth, while [illegible] "chief" and "baron" of the people's [illegible] [illegible] to all-dizzy heights, and dwell, like Simeon on his pillar, lonely on their Alpine crags of gold.

Why idlers gorge on dainties, while thousands lack for simple needs, why jewelled-flesh gorgeous mockery into the eyes of starvation.

And wealthy-wheeled ease of the [illegible] who repudiate labor as a curse, [illegible] bread lines of those who are denied the use of God's land and the matchless work of the generations' communal genius, God-inspired.

Such questions are not "spiritual," they breed unrest in precincts of the [illegible] and hurt the "influence" of shepherds with the [illegible].

'Twere heresy to such [illegible] to deem this Sunday [illegible], with [illegible] stopped with "earthly" [illegible] fraught as with creaking [illegible] mill.

In former days, [illegible]

[illegible] to some purpose [illegible]

Paying [illegible] ess, whose [illegible] strong blows [illegible] ness.

But now he tries in vain [illegible] and [illegible] from the [illegible]

[illegible]

CLERICAL OPPRESSORS

BY JOHN GREENLEAF WHITTIER

Just God!—and these are they
Who minister at thine altar, God of Right!
Men who their hands with prayer and blessing lay
On Israel's Ark of light!

What! preach and kidnap men?
Give thanks—and rob thine own afflicted poor?
Talk of thy glorious liberty, and then
Bolt hard the captive's door?

What! servants of thine own
Merciful Son, who came to seek and save
The homeless and the outcast,—fettering down
The tasked and plundered slave!

Pilate and Herod, friends!
Chief priests and rulers, as of old, combine!
Just God and holy! is that church which lends
Strength to the spoiler, thine?

Paid hypocrites, who turn
Judgment aside, and rob the Holy Book
Of those high words of truth which search and burn
In warning and rebuke!

Feed fat, ye locusts, feed!
And in your tasselled pulpits thank the Lord
That from the toiling bondman's utter need
Ye pile your own full board.

How long, O Lord! how long
[illegible]
And [illegible]
At thy own altars pray?

Is not thy hand stretched forth
Visibly in the heavens, to awe and smite?
Shall not the living God of all the earth,
And heaven above, do right?

Woe, then, to all who grind
Their brethren of a common Father down!
To all who plunder from the immortal mind
Its bright and glorious crown!

Woe to the priesthood! woe
To those whose hire is with the price of blood;
Perverting, darkening, changing as they go,
The searching truths of God!

Their glory and their might
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty.

Oh! speed the moment on
When Wrong shall cease, and Liberty and Love
And Truth, and Right [illegible]
[illegible]

[illegible]

The Social Call to the Lutheran Churches of America

By Rev. Dr. Walter Rauschenbusch, Professor in Rochester Theological Seminary

Rochester, Dec. 9, 1909.

The Editor of The CHRISTIAN SOCIALIST:

DEAR BROTHER—I have long owed you an article, but lacked time to write. Your Lutheran Special came while I was sick abed with the grippe, and I used some of the enforced leisure while on my back to write the enclosed. Sincerely yours,

WALTER RAUSCHENBUSCH.

* * *

The "Lutheran Special" has interested me deeply. Its leading articles cut deep, straight furrows. My ancestors were a long line of Lutheran ministers. Some of the best influences in my educational life go back to a Lutheran institution in Germany, and some of my best friends abroad are Lutheran ministers and professors. The Lutheran church in this country has a great future before it. In size and tenacity it is bound to be one of the strongest of the Protestant church groups. Its influence on public life and thought have not yet been equal to its numerical strength, but this, too, will increase as the church becomes more completely Americanized. Thus it is a matter of far-reaching importance, what attitude the Lutheran churches and ministers will take to the progressive social movement in our country.

The Lutheran church was born out of a great revolutionary movement, directed against the oldest and holiest authorities of the civilized world. This movement was at first largely a patriotic and social movement against a foreign power that seemed to the Germans to be oppressing and exploiting their nation.

In 1520 Luther published three little books which are always grouped as his most brilliant and epoch-making writings. One was a tender little tract on "The Freedom of a Christian Man"; another was a great theological treatise, "On the Babylonian Captivity of the Church," which demolished nearly the whole of the sacramental system of the medieval church; the third was an appeal "To the Christian Nobility of the German Nation," and constitutes a tremendous summary of the grievances of the nation, a great program of immediate reforms in government, education, moral, social and economic life. Nothing in all the "muck-raking" literature of our day had so smashing and inflaming an effect on public opinion as this great reform manifesto. When he faced the Emperor and the papal legate at Worms, Luther had practically all the German princes and nobles behind him, and back of them stood the aroused intelligence of the German cities to protect him. But they backed him—not on account of his sweet, spiritual tract; nor on account of his attack on the sacraments, which they would have been glad to see him recant—but because he was the thrilling voice that uttered their common social anger and economic revolt. The immense majority of the men in power at that early stage probably felt little sympathy with his doctrinal views, but his social and political leadership made him invaluable. Thus it was by social agitation that Germany was first aroused and made open-minded on other questions, too. It is probably safe to say that if the progressive social and national sentiment of Germany had not been aroused to protect him, he would have suffered the fate of other heretics, and the Lutheran church would never have come into existence.

My point is this: *the Lutheran church does not embody the full spirit of Luther, unless it has in it the spirit of his revolutionary manifesto to the Christian nobility.*

No Lutheran minister is a full disciple of the great reformer, unless he can echo that part of his message, too. Let him read that little book anew, and translate it for himself into modern conditions, preserving the spirit that runs through it. How would it sound then? Against what wrongs would it be directed? It would not be addressed to the Christian nobility, because the nobles have gone out of the governing business. The common people have come into power. It would be a manifesto "To the People of America."

Luther became more conservative as the years went on. Like most of us, he lost some of the buoyant idealism of his early days. The necessity of steering the reformatory movement safely through the tremendous dangers that beset it, made him l back on the princes for protection, and they ed the movement for their own selfish purposes. ut it would be a disastrous mistake to turn the political exigencies of those anxious years into eternal principles of conservatism for the Lutheran church. That is, indeed, one of the most heart- nding mistakes of the state church in Germany. e Luther lived under a petty monarchy and experience of free political institutions, be- in his day the common people were not yet elf-government and Luther mistrusted democ- erefore his church in Germany has felt bound d the monarchical principle and to oppose of democracy. And, therefore, the social has become the terrible enemy and he state church.

ran church in America can escape these cal blunders. It has achieved what the u Germany has never yet accomplished; e Lutheran churches have been democratized; they have become churches of the people, for the people and governed and supported by the people. And now that the social problems are confronting our nation, let the Lutheran churches remember their own brave revolutionary beginnings, and summon up the daring spirit of the youthful Luther in his noblest days, when he was the voice of his nation and its darling, and embodied in his big, heroic heart all the noblest aspirations after national unity, social justice, moral health and religious sincerity.

"He Did It for Me"

BY CHARLES LINCOLN PHIFER

She lay on a poor bed in a tenement of New York City, up three flights of stairs, a victim of tuberculosis and starvation. Neighbors had brought her word of the arrest of her husband for theft, and as tears welled into her eyes and ran down her wan cheeks she wailed: "He did it for me, he did it for me. Now they will send my man to prison."

At the same hour her husband was being arraigned in the police court. He was accused of breaking into a butcher shop and stealing a quantity of meat. "Have you anything to say for yourself?" asked the court.

"Yes, your honor," replied the seedy looking individual, "I took the meat. There ain't no question about it. But I done it to keep my wife from starving."

The judge moved impatiently. He was tired of hard luck stories, he had heard so many. But he did not interrupt as the man continued:

"I had been out of work for two months, and my woman was in bed of consumption. She had had nothing to eat for two days except a bit of stew that one of our neighbors brung in. I heard of a place in an amusement park on North Beach, and went there. But over seventy-five people were ahead of me, and only five got anything. I trudged back to town, and tramped the streets all day long looking for work. Why, judge, I would have jumped at a job."

He stopped to wipe a tear from his eye with his hand. Such as he cannot afford handkerchiefs.

"It doesn't make no difference about me," he continued, "because I am big and strong and kin stand it. But it nearly kills me to see my poor woman dying before my eyes for want of the bare necessities of life. Early this morning I was awoke by hearing her moan in her sleep: 'Oh, I am so hungry, so hungry.' Could a real man stand a thing like that? I couldn't. I got up and dressed, took a hammer and screw driver and went to the shop where I used to buy and pay for meat when I had work. It was easy to smash a glass and unscrew the lock, and I loaded up with all the meat I could carry and started for the street."

Again he stopped and wiped his eyes. Then he continued:

"Then the cop got me. I don't care what becomes of me, judge, but please see that my wife gets some of the meat that I stole for her. She is hungry and needs it."

The policeman coughed. Even the magistrate, used to victims of hard luck, had tears in his eyes. But duty is duty and the law must have its course. "The bail will be $1,500," he said. "Can't give it? Then take him away, officer. Next."

And at the same moment he was being led away the wan, thin figure in the bare tenement, third floor, back, moaned and wept, "He did it for me, he did it for me."

About the Lutheran Special

It is the best ever.—J. A. Beauchamp, Dorris, Minn.

It is just grand.—Jacob Rufi, Earlton, Kan.

Your Lutheran Special appears to me the strongest number I have yet seen of the CHRISTIAN SOCIALIST.—N. R. Adriance, St. Joseph, Mo.

We think this one of the best numbers yet and congratulate you upon the continued high character of these specials. They vibrate with the social spirit which will yet transform the sordid selfishness of our commercial civilization into the brotherhood and comradeship which is to be the heritage of the race.—Chas. E. Develin, Baltimore, Md.

New York City, Dec. 16, 1909.

My dear Comrade Carr:

The extra "Lutheran Specials" came safely. Notable in many ways, I call the issue. I read every syllable, and intend to write to the different ministers who contributed, to say how much I feel they have accomplished. You, too, in the admirable assemblage of articles, have added another to your many blows against wrong and many works for the New Day.—Eliot White.

A child who had used the word "promise" was asked to tell its meaning. He replied: "To promise is to keep it in your mind, keep it in your mind, keep it in your mind, till you do it."

Mabel—So you and Jack don't speak. What's the trouble?

Marjory—We had a dreadful quarrel about which loved the other most.—Boston Transcript.

Roses or Thorns

By Edward Hvale

Into the fields I went one day,
My skies were bright and clear,
The birds were singing songs to me,
'Twas Springtime of the year.

I planted roses by the way,
Those roses were my joy;
But others plucked them as they grew,
When I was still a boy.

The thorns were all they left for me;
I saw my skies grow dark,
And as life's years keep passing by,
Those thorns still make their mark.

Such thorns were once on Jesus laid,
(A garland for His head)—
I saw His hopes of roses turn
To drops of blood instead.

I see the millions bleed to-day,
I hear their children cry;
Their life blood I see dripping slow,
Until they faint and die.

O, Workers of the World! 'Tis you
Who fill the field with roses—
Shall your return be thorns instead?
Is that what God imposes?

Shall just a few men own these fields,
And fill our lives with sorrow?
With cheerful courage let's unite,
WE'LL OWN THE FIELDS TO-
MORROW.

Challenge to the Church

Rev. Charles Stelzle has often provoked our comrades by his ill-informed articles against Socialism which first caricatured and misrepresented Socialism and then in his opinion demolished it. He has had access to the church press to attack Socialism, whereas the replies of Socialists have been refused. This is notably true of the *Sunday School Times*. But now Mr. Stelzle seems to be getting his own eyes open. In a calm, rational and fair article published by the *Cumberland Presbyterian* upon "Socialism's Challenge to the Church of To-day," he says:

"The challenge of Socialism rises out of the tensity of the present social strain. Indeed, organized Socialism is significant to us chiefly because it has become an exponent of the widespread unrest resulting from manifold injustices and abuses conspicuous in the present state of society. Present-day Socialism is chiefly a party of protest and in this, rather than its theory of social structure, lies the strength of its appeal to many earnest souls.

"*With much of this protest we will have to agree.* When Socialists protest against wealthy criminals being able to manipulate the machinery of the law so as to escape the penalty of their calculated knavery while poor men are railroaded to prison for crimes of thoughtless passion; when they point to the significant fact that in the whole history of American jurisprudence not once has a man possessing over $100,000 been sent to prison for a civil offense; when they complain that the man who steals a little coal from the side of a railroad for his freezing family is sent to the workhouse while the man who stole the whole railroad is hailed as a mighty genius; when they protest against heavy taxation of the poor man's home while great corporations go scot-free; when they declare it is unjust that a group of hard-working men get only a modicum of the products of their toil; when they object to a few men of wealth controlling absolutely the industrial opportunities of the masses; when they insist that public service corporations should not become public masters; when, for example, they point to a city powerless against the exactions of a corporation controlling at once its transportation, its heat and its light; when they object to the spectacle of hungry thousands in the midst of a land where grain rots in the fields; when they point to the helplessness of the man compelled to work twelve hours a day and seven days a week with no opportunity for reading or lectures or sermons; when they cry out against the reckless extravagance of some rich fools with monkey dinners and all sorts of monkey doings; in short, *when they protest against all injustice and corruption and inequality of opportunity, they are in the right and their demands for correction must be heard and in some way granted.*" * * *

"We must realize that right here lies the pressing problems of our day and that they are distinctively social. John Burns declared lately that the greatest of them is 'the humanizing of labor rather than the brutalizing of toil.' The forces of our modern social order, Graham Taylor declares, have begun 'to weave human life itself not only into our new patterns, but into a new texture.' The crying wrongs of our day are social wrongs and their removal can come only by social endeavor." * * * *

"Let us put it plainly: Socialism is only giving voice to a demand that rises out of the needs of modern society for a social gospel. That demand is imperative; *the church must heed it or she will lose her candlestick;* there is rising and will continue to rise more loudly a *vox populi* that is a *vox Dei*, demanding a gospel for social needs, and it says to the church, *'If thou thou altogether hold thy peace at this time, deliverance shall come from another source!'* "

The C. S. is fine. The good work now in operation is very encouraging. I trust all the faithful brethren and comrades will stay with you through the struggle.—Wm. Higginbottom.

Socialism and Sex

A Frank Discussion of Socialism in Relation to Free Love, Marriage, Home, Childhood and Divorce

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

[The limitations set by space and prudery are more provoking with respect to the following chapter than any other. For the present the suggestions below must suffice. We invite further suggestion, criticism and comment.]

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VIII. The Heart's Rest

Oh, woman—mother! Woman—wife!
The sweetest names that language knows!
Thy breast, with holy motives rife,
With holiest affections glows—
Thou queen, thou angel of my life.
—Holland.

A young man but lately married, with only a small salary and no property, was approaching the city in the gathering darkness and storm. His bride had preceded him by several days, and, in spite of the gloom of the stormy day and the slow progress of the train, his heart was gladdened by the prospect of reunion with her. As the train neared the station he said to himself: "I shall soon be home!" Then, remembering with sudden bitterness his poverty and homelessness—how he must depend upon the temporary courtesy of friends and at best the meager, uncertain comfort of a small rented flat, he muttered: "I have no home." But the next instant his heart warmed and leapǝd and a hopeful smile shone on his face as the happy assurance glowed in his soul: "Home is where wife is!"

Yes, home, like heaven, is a condition, a relation, not a mere place. It is where the heart finds rest in confident, loving, satisfying fellowship with its own true mate. And the chief purpose of our sex-nature is to furnish this mutual dependence upon, gladness in, and heart-rest with each other. Here genuine co-operation begins.

A truly mated couple are more than partners together and co-laborers with God in the creation of new beings, more than comrades in the battle of life; they are necessary to each other for full self-expression, experience, and growth, for peace of body and mind, for real heart-rest. Single men and women often find usefulness, joy and development in life; they more often find a certain feverish pleasure through various amusements, but they never find genuine satisfaction and contentment of heart. God made the man and woman for each other physically, mentally, spiritually, and alone they are abnormal, incomplete, and restless.

The teachings of certain devout purity advocates that "the rites mysterious of connubial love" should never occur except for propagation, and that if they do the marriage bed is defiled and the husband and wife injured and degraded, is based upon a misconception of the primary purposes and benefits of sex-life. Nothing too strong can be uttered in condemnation of coarseness and intemperance in this respect, and there is vast and awful need of instruction all along the line; nevertheless, Milton's idea is nearer right:

"Hail, wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just and pure,
Relations dear, and all the charities
Of father, son, and brother first were known.
Far be it I should write thee sin or blame,
Or think thee unbefitting holiest place;
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present, past, as saints and patriarchs used.
Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels."

The deeper delicacy, sacredness, tenderness and sweetness of the real conjugal relation forever elude those who seek the superficial, transient, unsatisfying, degrading pleasures of promiscuity. Lasting joy and heart-rest can come only to the loving man and woman who, "forsaking all others," cleave only each to each. The passing years with their toils and cares, their joys and sorrows, only weld such souls more closely. The rare wine of their true love grows richer and better with age, deliciously intoxicating without harm. Finding heart-rest in each other, they are empowered and free to face the world and perform their tasks with gladness and courage, remembering the sure refuge of home. And to such their more intimate fellowship is an exquisite, precious, holy sacrament at which the Lord of Life Himself presides; and their blissful communion brings a fathomless religious ecstasy, as if their two souls were enshrined deep in the center of the Infinite Heart melting together in Love's intense, creative, purifying fires.

To be sure, not all who are loyal to their marriage vows and truly love each other have learned the most valuable secrets of wedded life and entered into their rightful inheritance of joy and rest; but many have, and the ideal is working in the minds of men, and vast improvement in general is taking place. In the glad, free, peaceful, prosperous ages that are to follow the social revolution, the real meaning of marriage may be learned by all. Meanwhile, people with intelligence will strive to learn all they can from their acquaintances and from books. Needless ignorance rather than willful wickedness blights many homes that might even now be veritable antechambers of heaven.

Love Not Sufficient

But love alone cannot make a home. Sentiment depends on substance. Spirit is wedded to matter. All our higher possibilities rest on crude foundations. Even the soaring, singing lark, inspired by love and melody and aiming straight at the effulgent sun, must find her rest and build her nest upon the lowly ground.

1. "Four walls and a roof do not make a home," yet they are absolutely necessary to it. Your love may be a "dove," but she cannot always dwell in the sky. It takes a house as well as a spouse to create a home. And for lack of houses the vast majority of American people are homeless.

The United States government reports for 1900 show that *in only ten States* in the far West did one-half of the people (50 per cent) own the houses they lived in! In the Mississippi valley only 40 per cent, in the Middle States only 30 per cent, and in New England only 20 per cent, falling to 17 per cent in Massachusetts! In the larger cities from 80 to 96 per cent did not own their own homes! And of the general population, including city, village and country, North, East, South and West, *only 30 per cent owned their own homes*, 70 per cent being homeless! And many who claimed to own their own homes had them under hopeless mortgage! Moreover, the "home," rented at an exhorbitant price, in which the average American family lives would be scorned as too small, too inconvenient, too ugly, and too insanitary for a well-to-do citizen to use as a stable for his horses. In hundreds of thousands of city tenements the rooms are so dark, ill-ventilated and poorly drained that filth, misery, disease and insanity are certain.

A "home" requires rooms to live in conveniently and comfortably, fresh air to breathe, sunlight for health and cheer, furniture, b[illegible], pictures, musical instruments, etc. These the vast majority of the American people have never a hope of.

And privacy is absolut[illegible]ssential to real home life. Conjugal love thriv[illegible] in the blaze of prying eyes. It shrinks from [illegible]ous ears. Its throne-room must be secure with something of that "divinity that doth hedge about a king," if it is freely to "reign" and "revel."

There are thousands of families in America cooking, eating, sleeping, washing, dressing, begetting, being born, quarreling, crying, despairing, sickening, dying, all in a single room, with no possible chance for comfort, improvement, health or decency. They live far less happily, less virtuously, less hopefully than beasts in their crowded dens. Love cannot develop there. Only weary, bleary, snarling, brutal lust can breed in such a pit of misery. SOCIALISM WILL DESTROY SUCH "HOMES" FOREVER AND FREE THESE PRISONERS OF DESPAIR.

Moreover, there are millions of other "homes" in America in city and country so crowded that separate bed-rooms are impossible, and grown or half-grown children sleep—they are not always asleep—in the same room with their parents. Also in most "homes" partitions between rooms only obstruct the eye, not the ear. And filial reverence, parental dignity, and conjugal love are blasted by lack of the sacred privacy that is impossible in most "homes" to-day.

The belated, weary, stealthy, suppressed, darkness-blighted, imprisoned love of the average couple is a mocking travesty on real conjugal fellowship. It is bound, gagged, throttled, crushed like a criminal or a slave. Such "love" cannot breed true affection, inspiration, nobility and peace. In the name of God, the Socialists declare that wedded love should have a real home and a fair chance to live, rejoice, and thrive. Room, room, and freedom for love! The nuptual chamber should be a delightful bower, commodious, retired, a worthy sanctuary for the purest, sweetest, noblest, mightiest acts of life. What hope has humanity while its stream is choked and poisoned at its very source by such monstrous ignorance, brutality and poverty as now afflict the race.

And love cannot thrive in temporary quarters. Every moving-day destroys its more delicate roots. It needs a worthy permanent abiding place, where happy associations may cluster and holy memories may be enshrined forever.

"Socialism would destroy the home," you say? No! Capitalism has already destroyed most of our homes. SOCIALISM WILL DESTROY THE HOVELS AND TENEMENTS AND ENABLE ALL TO HAVE COMMODIOUS HOMES.

Rest and Peace Required

2. Conjugal love requires freedom from drudgery and fear. At present in the vast majority of "homes" it not only lacks place and opportunity, but strength. When a man and woman have arisen early, hastened to work, toiled the long day through, and hurried home, or endured the average drudgery of domestic life in kitchen, "parlor," and bed-room, with the care of noisy or sickly children, *meanwhile being worried by needs that cannot be met and bills that cannot be paid*, by the time supper is over, the children asleep, and the last tasks done, there is scant ability or inclination for affectionate communion. If engaged in it is a disappointment and injury to both mind and body and begets impatience and quarreling. larger part of domestic inharmony results weariness and worry.

Under Socialism, however, people will no longer be slaves worn out by long, hard labor. The work day will be short, the task lightened by machinery. Domestic drudgery will be banished by publicly owned laundries, professional cleaners with mechanical appliances, public nurseries, kindergartens, etc. There will be no bills to worry heart and brain; for the profit maker will be no more in the land, the loan-shark will be exterminated, the landlord will be banished, and remuneration for labor will be five or ten times greater than now, relatively, because wasteful methods will be eliminated, machinery will be unreservedly employed, and the workers will receive the full product of their efforts. Therefore, plenty, peace and rest will belong to all. Music and pleasure will fill the hours of leisure. And oh, what a joy to live and to love "in the happy Socialist days."

The writer must have been born a Socialist, for when only a lad he strenuously insisted that people who worked during the forenoon ought to have the afternoon and evening for themselves, to do self-appointed tasks, to read, to play, to wander in parks, fields and forests, to attend a lecture or entertainment, and to visit their friends. It will be so by and by, then the blest people will have joy, strength, leisure, and opportunity for loving more than worthy of Milton's vision of Eden. This delightful prospect leads Comrade Moyer truly to sing:

Love's joys grow sweeter,
Purest joys of earthly bliss;
All loving sharers
In earth's happiness;
All oppression ended,
All its sorrows, broken ties;
Weeping turned to laughter—
Long sought Paradise.

Dearer, yes, dearer,
Grow love's sweetest, joyful ties;
Nearer, yes, nearer,
Draws our Paradise.

Culture Needful

3. Ignorance is brutality. The fellowship of most married folks is chiefly physical—food, fire, bed. Conjugal love needs culture—true education with reference to the duties, privileges, and possibilities of the sex-life, the real meaning of home and of parenthood, a knowledge of nature, books, music, and pictures. There is desperate dearth of mentality, of sentiment, of le[illegible]ng among the people—but what else may b[illegible]cted of toil-worn, impoverished, greed-blighted humanity?

Conjugal fellowship is mental and spiritual as well as physical. It lasts the whole day through, the whole year round, the whole life long. It permeates everything and is affected by everything. Love feeds not on flesh alone. It feasts on the riches of mind and soul. It lays tribute upon travel, literature, music, art, science, philosophy, and religion. The union of husband and wife must be far deeper than their bodies, or their marriage will be a tragic failure. They must be Fellows of the Royal Society of Mutual Research and Pleasure in Intellectual and Spiritual Realms—but this is impossible to most people under capitalism; therefore, true marriage demands the educational opportunities which Socialism alone can bring, for only the most chaste, enlightened people can ever know the full meaning of real, lasting, conjugal love.

Social Service

4. Usefulness is as essential to marriage bliss as health, wealth, leisure and education. Love lives on sacrifice. It glorifies the cross. It adores the martyr. It demands courage, nobility, unselfishness, social service.

A lazy, selfish, worthless brute may buy hypocritical homage with inherited gold, he may force submission by financial power, he may purchase of helpless females the coarse relief of lust, but he cannot command the respect and affection of an enlightened, worthy woman. She wants a good man, who is *good for something*. Admiration is essential to lasting conjugal love. Intelligence, character, achievement, service, courtesy, and kindness—these open the door of a woman's soul, and of a man's also. When women no longer depend on men for a living they will be in position to demand more than the mere body of a man for a mate. The independence of matrimony which the brothels of capitalism now afford so many men will be no more. And when no woman has to sell herself for economic support, men will have to be worthy or suffer complete rejection. Dire necessity will no longer undermine virtue. Love will be free to refuse with scorn the offers of lust. The home will afford to both men and women the only opportunity for sexual satisfaction, and therefore the weeds of brutality will gradually be uprooted from among the lilies of love in life's glorious garden.

Thus we see that capitalism not only PREVENTS millions of homes by forbidding marriage on account of poverty, and POLLUTES millions of homes by mercenary marriages, but also CRUSHES UNDER ITS MERCILESS JUGGERNAUT MILLIONS OF HOMES FOUNDED BY REAL LOVE. In view of these indisputable facts the ignorance or hypocrisy is monumental wich defends the monstrosities of capitalism on the false plea that "Socialism would destroy the home!"

When the home is fully emancipated from the evil power of greed, who can exaggerate its possible blessings? Then it will be truly beautiful, [illegible], divine, and "a joy forever."

Comments and Criticisms on "Socialism and Sex"

[Several important comments and criticisms are reserved until a future issue on account of lack of space. We welcome all, and will print all we can find room for without overburdening the paper with this subject.]

• • •

Ayer, Mass., Dec. 17, 1909.

Dear Comrade:

I have read the condensed chapters of your book, "Socialism and Sex," and cannot begin to express my appreciation for them.

Being a healthy young working man I realize only too well the true conditions as to poverty and marriage set forth in these chapters. Yet how many are there, with false ideas of morality, will read it; they will call it obscene; but we have got to drive home our truths and give sledge hammer blows and receive sledge hammer blows in return until people see we are right, for the Socialists are as sure they are right as was Galileo when he began to break that great falsehood in regard to the universe.

My present economic position prevents me from marrying, and to make amends in part to the race, I am trying to devote my life to the cause of Socialism.

But there is still that longing and hope that I may some day have a wife and children.

The revolution is something to live for, and I am going to do all I can to turn the present order upside down.

When this book is ready I shall have one.

Yours for the revolution,

E. G. BARTLETT.

• • •

Comrade Max Burgholzer, of Eugene, Ore., expresses gladness that we are to issue a book refuting free-love, compliments the first installment (Nov. 15), and offers the following suggestion:

"In one place in the Allegory you say of the male stream: 'Turning wheels, irrigating the land and bearing away the wealth—and filth—of cities,' etc. Now, comrade, it is hardly fair for a pure maiden to be embraced by a filthy youth. Why not leave out the words, '*and filth?*'"

This criticism does credit to Comrade Burgholzer's heart; but alas, the words objected to indicate a terrible fact. As rivers are muddied by "such soil as harvests grow on" and polluted by the "filth of cities," so, in this age of mammon, young men are muddied and polluted in the struggle for life, long before they obtain a safe support on which to marry, by greed, chicanery, graft, immoral plays, vile literature, foul pictures, vulgar songs and stories, coarse words—in a hundred ways a boy is more exposed than a girl. And even if he enters reform work and seeks to "bear away the filth of cities," and if he struggles as a real hero against every evil of his nature he will yet feel humble enough suing at the feet of a pure girl for the right to live with her. The words objected to suggest a tragedy real and terrible in the life of nearly every, if not every man.

• • •

Sandusky, O., Dec. 20, 1909.

Dear Comrade:

Your articles on Socialism and Sex are fine, splendid; but there is just one point I want to criticise. I am sorry that you apparently countenance the argument that the brothel is an element of safety to virtuous women. I think Rev. Ernest A. Bell, Superintendent of the Midnight Mission, Chicago, pretty effectually disposed of that argument at the National Purity Congress at Battle Creek in the fall of 1907. He said, first, it is the protected "Levee," or "Red Light District," that generates loathsome diseases that, never entirely eradicated from some men's systems, are spread throughout the community, blighting the lives of countless multitudes of virtuous wives, causing a large part of the operations performed upon women, and causing nearly all of the blindness of those born blind; and his testimony was corroborated by a number of physicians present. Second, it is the so-called "Levee' that manufactures the degenerates that are making it unsafe for women to appear on the streets of Chicago after night fall. He did not elaborate this latter idea, but I think most observers will readily agree with me that when any man becomes a regular customer of these places he gradually loses all power to love or respect any woman. A clean man will treat a harlot with more chivalrous regard than a debauche can possibly feel for a respectable lady. I cannot believe that any but degenerate men would habitually prey on the virtue of women either by force or cajolery. If, as you say, "Millions of strong men would be a terrible menace to the virtue of women if there were no brothels," then God Himself has made an awful failure in making man. Of course, the power of sex dammed up will, with not necessarily any wrong intention, break the bounds of conventionality; but that is mainly a matter of education with which we shall have trouble enough even under Socialism. I do not believe the argument for Socialism is strengthened by admitting that the brothel serves any useful purpose even in the economy of capitalism.

Very sincerely yours,

WM. H. WATTS.

It seems to us that Comrade Watts' remarks, though in the main true, beg the whole question, which is (in view of the tremendous power of sex-desire, which, in the economy of God, is both natural and necessary), Shall we satisfy God-implanted sex-desire by pure, peaceful, fruitful homes, or by foul, disease-infected, debasing brothels? THERE IS NO THIRD ALTERNATIVE. Complete repression is impossible in the average man, much less in all, AND IT IS NECESSARY FOR THE PERPETUITY OF THE RACE THAT IT SHOULD BE SO.

If prostitution ever could be suppressed under capitalism—which from the nature of the case is impossible—it would cause millions of men to marry in spite of poverty. But this could not make happy homes in the midst of economic misery. Let capitalism, not our much abused, much maligned, much misunderstood human nature, bear the shame and blame of its crimes against humanity. The reason most men become "customers" of brothels is because capitalism offers brothels and refuses homes. When the nation sees that, capitalism is doomed.

We have no words to express our contempt for married men who patronize the brothel and return to poison their wives and children. That is another problem, yet even that will be solved largely by Socialism—the remainder by moral and scientific instruction.

In the book itself will appear more elaborate expression concerning sexual purity already embodied in lectures the author has delivered in churches for years.

UNDER SOCIALISM WOMEN WILL NOT BE FORCED TO MAKE A LIVING BY PROSTITUTION; therefore men will have to be decent whether they want to be or not. But they will all have a chance to be decent then, and the reign of the beast will end.

The "red-light" district exists only for Profit. When Profit dies, it will. And in its place happy homes will arise like magic.

We said "millions of strong men *who cannot afford to marry* would be a terrible menace to chaste womanhood." That is not a charge against God, but against a system which prevents marriage. God meant them to marry, and Socialism will enable them to do so.

The Chicago Fellowship

Soon after Rev. Edward Ellis Carr's address on Socialism before the Congregational Ministers' Association of this city a very cordial invitation from Rev. Ernest A. Allin, pastor of the Congregational Church at Harvey, Ill., was received requesting a date for Mr. Carr for his Men's Club. Dec. 6th Mr. Carr spoke before this club on "Jesus and the Class Struggle." There was a fine audience of men, and among them were pastors of some of the other churches of Harvey. Great interest and good feeling were apparent and the meeting was a decided success.

On Sunday afternoon, Dec. 12th, the regular monthly meeting of the Chicago Christian Socialist Fellowship was held at Masonic Temple. There was a good attendance in spite of the inclement weather. After an excellent song service, led by Pres. Moyer, the address of the afternoon was given by Mr. Carr on "Socialism in the Book of Genesis." The speaker held the close attention of his audience on this unique subject and made a very favorable impression. At the business session which followed arrangements were made for our general secretary's visit to Chicago Jan. 9th and 10th. Two new members were voted in, one of them being Rev. A. B. Francisco, pastor of a Swedenborgian church of this city. The reports of both Secretary and Treasurer were encouraging.

Rev. O. C. Helming, pastor of the University Congregational Church, invited Rev. Carr to speak at his regular Wednesday evening service, Dec. 15th. His subject was "Scientific Socialism in the Bible." This address was received with deep interest by the church people. Several members of the Fellowship and other Socialists were also present.

Dec. 21st Mr. Carr addressed the Brotherhood of the Garfield Boulevard M. E. Church. He spoke on "The Kingdom of God a Social State." Questions were asked by the pastor and members of the club after the address and were ably answered by the speaker.

We are glad to report that there are Fellowship dates ahead, and after more of our letters to the ministers are sent out we have reason to believe other dates will result. We have a tremendous field before us in this great city. When the financial support is sufficient for our work, there is no telling how great the harvest may be. Let us each do all we can to push this work.

—Mrs. Ella Carr, Sec'y Chicago Branch, C. S. F.

[EDITORIAL NOTE: The CHRISTIAN SOCIALIST would be glad to print similar notes from any or all the Fellowships. Wherever any comrades speak in churches let us know about it.]

Secretary Ward in Chicago

The General Secretary of the Christian Socialist Fellowship, Rev. William A. Ward, will lecture at Chicago in the Memorial Christian Church, on Oakwood boulevard, just west of Cottage Grove avenue, Sunday, Jan. 9, at 2:30 p. m. This will be a notable event in the local work, and every member of the Fellowship in and near Chicago is urged to invite his acquaintances to come. Have it announced in all the churches that you can. We should secure a large audience to hear this able and prominent man.

Fellowship Supper

The Christian Socialist Fellowship of Chicago will have another of their delightful suppers together at King's restaurant, 112 Fifth avenue, on Monday evening, Jan. 10, at 6:30 o'clock. The price is only 50 cents per plate, and the supper is excellent and ample.

The chief attraction will be the presence and address of Rev. William A. Ward, General Secretary of the American section of the Christian Socialist Fellowship, which is now organized in the United States, France, England and Canada. Speeches will be made by others also, and inspiring songs will be sung.

Mark the date and be sure to come. Send notice to the local Secretary, Mrs. Ella Carr, 5623 Drexel avenue, if you wish a plate or plates engaged.

PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. 3 copies 5c, 12 for 10c, 50 for 30c, 100 for 50c.

THE TEACHINGS OF SOCIALISM. The excellent paper by Rev. Wm. A. Prosser, recently printed in the CHRISTIAN SOCIALIST. Unsurpassed. Four large pages. 3 copies 5c, 10 for 10c, 50 for 45c, 100 for 75c, 1,000 for $5.00.

We Thank You

Bishop Taylor-Smith is gifted with a delicious sense of humor. Preaching once on charity, he told a good story of a gentleman who was one day relating to a Quaker a tale of deep distress, and concluded by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for they neighbor; but didst thou feel in the right place—in thy pocket?"

We hope to present a full report of the business of the CHRISTIAN SOCIALIST for the year 1909 in our next issue. This number goes to press too soon for final reports. The following donations to apply on the deficit are gratefully acknowledged. Comrade, have YOU done YOUR part?

F. L. Cook, Madison, Wis.	$ .50
Prof. H. P. Bonny, Hamilton, Canada	1.00
Rev. E. H. Jagdstein, Warsaw, Ill.	.50
H. L. Schell, Washington, D. C.	2.00
W. E. Boynton, Ashtabula, Ohio	1.00
Rev. Harry C. Vrooman, Dover, Mass.	10.00
James Asdale, Pittsburg, Pa.	5.00
William Parks, Taylor, Okla.	1.65
	$ 21.65
Previously reported	317.81
Total	$339.46

This still lacks $60.54 of the $400 first asked for and $160.54 of the final amount requested. Now, if a few good Samaritans will come forward with generous sums this unpleasant record can soon be wiped off of the board. Many others could give with no more self-sacrifice than those who have already done so.

Good—Come Ahead

The following donations have been received to send the Lutheran Special to ministers of that denomination:

Rev. H. Niederhofer, Nashville, Ill.	$ .50
Rev. Eliot White, New York, N. Y.	.50
Dr. J. W. Robertson, Hotchkiss, Col.	10.00
Wm. Northon, Santa Rosa, Cal.	.50
A comrade, Little Falls, N. J.	.20
William Parks, Taylor, Okla.	1.65
A. L. Humphrey, Mt. Vernon, Wash.	1.00
W. G. Funston, Mansfield, Ohio	.25
Mrs. W. Lauderholm, La Center, Wash.	.50
H. L. Schell, Washington, D. C.	3.00
	$18.10
Previously reported	17.60
Total	$35.70

At this rate we will soon have enough to send the Lutheran Special to every Lutheran minister in America. Thank God! Hurry up, comrades, let's give that great church one good jolt for Socialism! Give us a lift now, you who could, but have not. Come ahead and do your part.

Nothing Doing

Not a dollar donated last fortnight to send out the Church of Christ (Disciples) Special Edition to the ministers! Comrades of the Church of Christ, and all its Comrade friends, WAKE UP! The Lutherans, who started weeks later, have you beaten badly. We have not the money to send these papers out.

Owing to the fact that the cost of printing the CHRISTIAN SOCIALIST has been increased, we will have to charge $7.50 hereafter for 1,000 copies.

A Prayer for the Unemployed

BY RICHARD BRINSLEY NEWMAN, AUTHOR OF THE BELLE ISLERS

Let fortune smile a little while,
 On them that bear her frown.
Let sunshine fall on every soul,
 Whereon the sun went down.

Oh haste, and seek the humble homes,
 And give them hope for fears,
Oh haste, and speed the day that comes
 To wipe away all tears.

Behold, the heart that would be free,
 Though other hearts should break,
Doth praise thee that it fain would be
 Accursed for their sake.

And hast thou sent this strange intent:
 To give and not to gain?
Oh send the faith that thou hast meant
 To send it not in vain.

Then with the might that comes by night,
 The strength that thou does give,
Oh let us rise to serve the right
 And help the world to live.

Could I but answer as I pray,
 Could I but act thy part,
Thou knowest I would not answer nay,
 O thou that knowest my heart.

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EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. Eliot White	New York City, N. Y.
Rev. Harvey P. Moyer	Chicago, Illinois
Rev. Oscar F. Donaldson	Webster City, Iowa
Rev. George Willis Cooke	Boston, Massachusetts
Rev. [illegible] H. [illegible]	Newark, New Jersey
Prof. Edward J. Ward	Rochester, N. Y.
Rev. [illegible] H. [illegible]	Carterville, Illinois
Rev. J. Stitt Wilson	Berkeley, California
Rev. W. B. Gallagher	Danville, Illinois
Rev. Carl D. Thompson	Milwaukee, Wisconsin

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We devoutly wish for our readers all a truly happy year, above all a year of righteousness and usefulness in the service of God and man.

As we begin the seventh volume and seventh year of the CHRISTIAN SOCIALIST we thank God and every one of those who have given a dollar or an hour's work to the paper for the privilege we have had of working in a cause so great and vital during the past six years. The CHRISTIAN SOCIALIST has made itself felt all over America and also in other countries. It has converted many ministers and laymen to Socialism, quickened many Christians to new life and duty, inspired many Socialists to larger, broader, kinder vision, encouraged the starting of several other Christian Socialist papers in various parts of the world, and left its impress upon the times beyond our power to estimate. In all this we rejoice greatly.

The privilege of laboring for and with so many noble, generous, loyal, loving men and women dedicated to the real salvation of the world has been a priceless blessing to us.

Yes, we have suffered too. There are wrinkles and gray hairs and crooks in our physical and spiritual backs that must be charged to this heavy, worrisome task; and deep in our souls are scars that memorialize wounds more painful and lasting than any mortal can ever know. But the privilege was worth it all.

> "God gives no value unto men
> Unmatched by mead of labor;
> And cost, of worth, has ever been
> The closest neighbor."

We glory in the past work of the CHRISTIAN SOCIALIST and believe its future will be even more useful and gratifying. May God bless all its helpers, and may we all do better work the coming year. Comrade, join the crowd of earnest pullers for the success of this paper in the interest of the sublime cause it represents.

A Righteous Demand

The Chicago Federation of Labor is demanding that the workers receive their pay in money, or that provision be made for the cashing of their checks without the necessity of their going into saloons to get them cashed. Even when banks are near the works they are closed long before pay hour comes, and few of the neighborhood stores have capital enough to cash many checks; but the saloon keepers grasp the opportunity to get business, knowing that when a man obtains the favor of having his check cashed by them he will almost invariably buy something—and one drink calls for another, until the saloon keeper is well paid for his "generosity" in cashing the checks.

WORKING MEN HAVE A RIGHT TO STAY OUT OF SALOONS IF THEY WANT TO, and every temperance man, every Christian and every honest man of every creed ought to support the demand of the workers to be paid in cash.

What an insane system we have! Not only do we rob the worker of four-fifths of his product by an unjust wage system, but we force him to enter the gate of hell and endure peculiar temptation in order to get his little one-fifth. Then we rail at him if he spends money for drink that ought to be used to feed and clothe his family.

Great is Capitalism of the Americans!

Public Comfort Stations

Another terrible temptation to boys and workingmen results from the lack of public toilet rooms or comfort stations in our cities. Well-to-do men can go into hotels and office buildings to which boys and ill-dressed men are not welcome, and from which they are often ordered out by glaring placard or strict attendant; but the saloon has free accommodation for all. And so boys and men are forced by necessity to enter saloons, and a man of spirit dislikes to accept favors without some return, therefore he buys a drink—and the evil begins.

The Europeans are much more sensible in this regard than we. In London, Paris and other cities there are free public relief stations at convenient intervals along the streets, while in Italian cities they are even more frequent, though less retired and pretentious. Not only public comfort and health, but public morals depend more largely upon public comfort stations than many people think. And every thoughtful citizen, especially every intelligent temperance worker, should urgently encourage public comfort stations in all cities as a relief from temptation to enter saloons. For multitudes now there is nowhere else to go.

The Critic Caught

The learned Doctor of Literature, Mr. Charles J. O'Malley, who so brilliantly edits the *New World* (with small apparent sense of moral responsibility when he refers to Socialists or Protestants), has been reading a severe (and laughable) lecture to the Socialist writer, Robert Hunter, who presumed to quote from the early Christian fathers against the accumulation of riches and the private ownership of property. Editor O'Malley completely withers Hunter with his scorn. He denies that the Fathers ever uttered or wrote the words quoted by Hunter (which are current the world over), and particularly pillories Hunter with sarcastic ridicule because the Socialist writer credited the words: "They also serve who only stand and wait" to John Milton. "Milton did not say it," declares the wise doctor in virtuous indignation. "It was said by Christ, being part of His answer to Martha when the latter requested that He command Mary to assist her."

This reckless assertion confounds us. We have often thought that the editor of the *New World* either depends largely upon the ignorance of his readers to swallow impossible statements or allows his own brilliant imagination and bitter prejudices too much scope. But this preposterous attack on Hunter's quotations is unquestionably the limit of moral or literary irresponsibility.

The words referred to constitute the last line of Milton's pathetic sonnet on his own blindness and may be found in any popular edition of his poems. We have before us the Catholic Bible, translated from the Latin Vulgate, endorsed by Cardinal Gibbons, primate of the Catholic church in America, purchased at the *New World* book store—and, alas for Dr. O'Malley's reputation for literary accuracy, the words do not appear at all—nor anything akin to them.

Dr. O'Malley's literature (or conscience) certainly needs more doctoring. As a blunder the thing is monumental, incredible. It is now up to our dazzling contemporary as he unjustly said of Comrade Hunter, "to explain why he should not be laughed out of court;" for surely, as he further foolishly said of Hunter, "A wider reading of things really worth while" (especially Milton and the Bible) "would save him from constantly making an ass of himself in the gleaming gateway of the twentieth century!"

This instance ought to prove intensely illuminating to thoughtful Catholics with regard to the *New World's* editorial untrustworthiness concerning the whole subject of Socialism and everything that Socialists do or say.

As an entertainment to well-read Socialists, however, the *New World* is interesting, stimulating, amusing and rather exasperating, because of its stupendous audacity of misrepresentation! And if the Catholic church can stand such a reckless disregard of truth and reason on the part of its Chicago official organ, the Socialists will—just keep on increasing all the faster because of its *boomerang* throws at us.

The editor of the *New World* (Catholic) confesses (December 25), that "Almost every day" he receives a letter from some one who declares "that he is—he really is—a Socialist and a Catholic."

Yes, dear doctor, and the number will increase in spite of your false and foolish tirades.

A Great Pity

The Roman Catholic papers of the world are drawing foul vituperation from their deep cisterns of slander with which to cover the name of the great educational martyr of Spain, Francesco Ferrer. They say he was an "atheist," an "anarchist," an "imp of hell," *and therefore ought to have been shot*. Whether a man has a fair trial or not, he ought to be shot, or burned, or broken on the wheel, if he refuses the creed and the government of their "holy" priests and princes! Thank God, there are a few exceptions to this manifestation of shameless, foolish bigotry among the Catholic papers. *And these exceptions are the hope of the Church.* Those papers that rage and roar and lie like the *New World* are only heaping up scorn, wrath and ruin for the Church in future.

One of the New World's sweet, Christian expressions is, "The Saints of Socialism should be haloed with hell-pots of seething steel."

We believe that the ancient mother Church will come through the world-wide social revolution at last purified by fire, better, greater and stronger than ever and fully adapted to an age of complete democracy. But the work of those venomous, unscrupulous priests and editors whose hate of progress stoops to the lowest depth of falsehood to blacken the names of reformers and educators who differ from their dark-age superstitions and assumptions *is only sowing thorns for the feet of the honest priests and editors who really hope for the coming of the kingdom of God to earth.* The Church must suffer sorely in many ways through weary, agonizing years to atone for the mistakes and crimes of many of her present editors and priests. *And it is a great pity*—for the Church which must suffer and the world which she might be helping to save from suffering.

Rabbi Hirsch, Chicago's great Hebrew preacher, declares that the year 1909 was signalized not by its progress in material things, but by "the enthronement of the scarlet woman to reign over us." He declares that "morality has been lowered as never before." He blames the business men, charging that modern business methods are responsible for the white slave traffic, general prostitution and the disruption of the home, and insists that nothing but better wages, more just and humane conditions for workmen and a change in business methods generally can ever improve the situation.

"Almost thou persuadest me to be a" Socialist!

We Are Duly Ashamed

A comrade writes [illegible] the [illegible] of the Christian [illegible] and [illegible] the brief statement, "What Socialism Means," which appeared in our Lutheran edition. [illegible] occasion to read us a very [illegible] and plain lecture on the sin of plagiarism [illegible] not credit "What Socialism Means" to its author. (But he fails to name the author!)

Well! As the editor of this paper originated the statement named, as it has appeared several times in this paper, as a number of comrades have written that we ought to keep it running all the time, and as many papers have copied it (some without credit), we are duly ashamed—that it has not always been credited to us when used in other papers.

We have noticed many articles and paragraphs in other papers that were taken from the CHRISTIAN SOCIALIST without credit. Take all you wish, friends; but for your sake, if not for ours, please give proper credit. We congratulate those who have given credit.

Ignorance or Slander

A paper is being circulated all over Oklahoma called the CHRISTIAN SOCIALIST, "Church of Christ (Disciples) Special." It is a contemptible fraud. No such church or body of churches ever endorsed any political party or party policy. In the nature of that organization it cannot so commit itself and has no mission of that sort. The writers in the sheet referred to as ministers of the Christian church are men who have been discredited by the main body of the church for having skeptical tendencies and are in no sense representative men, except that they represent phases of infidelity as taught in the Chicago University. We hope that such honorable people as we supposed Socialists to be do not endorse unauthorized and misleading methods of appeal to intelligent people. In the interests of a respectable body of Christian believers, we ask exchanges to please copy.—I. W. Cameron in the Kendrick (Okla.) Review.

To which the *Christian Bugle*, published at Hutchinson, Kan., makes the following truthful reply:

"We would like to know when the 'Church of Christ' 'in the nature of its organization' proclaimed these men as frauds, where and at what time it monopolized the brains of its ministers, and published abroad that her ministers, preachers, teachers and evangelists could not think political thoughts and with the Savior hurl their manhood against sin, crime, graft and the greed of the capitalist wage slave owner, and stand for the freedom of their unfortunate brothers in the mines, sweat shops and hell holes of our capitalistic ridden land.

"My good brother, when and where did 'the main body' of the Disciples of Christ declare Bro. Noah Garwick, of the Central Church of Christ at Waterloo, Iowa; Bro. Byron C. Piatt, pastor Christian Church, Marion, Ohio; Bro. Paul H. Castle, Carterville, Ill.; Bro. H. I. Bryant, Cestos, Okla.; Bro. W. B. Gallaher, Danville, Ill.; Bro. W. A. Ward, of St. Louis, as men whom the disciples discredited for having skeptical tendencies. Now, my brother, if you mean skeptical to our 'rule of gold,' why, we say amen, but if to the teachings of Christ, we say no; for we have confidence in these men and the churches they serve. As to the Chicago University, we know not how much or little of its teaching they have accepted. But we do know that teachers of this university were principal speakers at the gathering of teachers, preachers, evangelists and laymen of the Church of Christ at Pittsburg, Pa., where perhaps 40,000 disciples were, but we have seen no account of these men being discredited by the main body. The Socialists present no misleading argument in appealing to intelligent people."

We will merely add that we did not suppose there was any one so ignorant as to think that we ever claimed that the Church of Christ Special, or any other issue of the CHRISTIAN SOCIALIST, was put out as an official utterance of any church. The Co-Operative Printing Company, in every issue of the CHRISTIAN SOCIALIST, announces itself as publisher.

It was not ignorance, however, that caused Mr. Cameron (who claims to be a minister, or evangelist, we understand) to state that the ministers of the Church of Christ who furnished articles for our Disciples Special are "men who have been discredited by the main body of the church" for any reason whatsoever. If he knows anything at all about these noble men, he utters a deliberate, inexcusable slander—if he does not know, yet speaks as above, his case is about as bad. The fool-killer will get *him* "if he don't watch out."

Every member and friend of the "Christian" or "Disciples" church ought to receive a copy of our "Church of Christ Special," not only "all over Oklahoma," but all over everywhere else. Comrades, do your part. They are only one cent per copy in bundles, $4 for 500, $7.50 for 1,000. Oklahoma comrades should "show" every member and friend of the Church of Christ in Oklahoma (some of them may have come from Missouri) that the Church of Christ Special is *"the real thing"* for them.

Why Women Should Exercise

Women as a class possess perhaps even greater vitality than men, but in most cases their energies are so poorly controlled or diverted to such useless ends as to place them in the unwarrantable position of being of immeasurably weaker physique than man. This condition should not exist. The utilization of the nervous force which women so frequently waste upon their attire, their affairs and their emotions in wholesome and rational exercise, and a proper degree of attention to the needs of the body will bring gratifying results, and will enable those women who have the intelligence and independence to think for themselves to live more fully and completely than they have ever even dreamed of.—From December *Physical Culture*.

The Christian Socialist
FELLOWSHIP

General Secretary
REV. W. A. WARD, 5864 Ridge Ave., St. Louis

General Treasurer
HARVEY P. MOYER, 5408 Drexel Ave., Chicago

General Executive Committee
of Twenty five Members

A Christmas Appeal

Christmas-time is here with its love and gladness and all the world seems abandoned to the joy of giving. A beautiful spirit fills the hearts of old and young, and it seems strange that men could ever have hated, crushed, robbed and killed.

Down town the city with its many lights, its teeming life and its gorgeous display seems like a fairyland brought into our midst. The streets are thronged with people who would seem merry and to have no thought but pleasure, if they were not rushing so madly about. Why do they jostle and rush so? Has selfishness and the love of sordid things bereft them of all but the baser instincts? The store windows are marvelous and the children have to be dragged away. In the great department stores thousands crowd the aisles and money seems to be plentiful, judging by the way they are spending. All over the city, through the day and far into the night, thousands of delivery wagons are distributing many tons of goods, the varied purchases of the day.

Yet, in it all I detect a note of sadness that bothers me. Surely, at this time and in this land of plenty, no one should be sad. But I see things which are incongruous, out of keeping with the general brightness and glee. Here and there are Salvation Army lassies, shivering in the cold and begging for money to buy Christmas dinners for the poor. On one corner is a blind man with his little tin cup. Beside a great department store sits a poorly clad, miserable looking woman and her half frozen boy making poor music and appealing for alms. Not far away another wretched woman is singing, "Where is my wandering boy to-night." Ragged men out of work and out of money pass by. A scantily clad boy, coatless and mittenless, who ought to be at home by the fire, or, warmly clothed, coasting somewhere, offers me a paper. I buy one and read how the proprietors of the paper are raising money to give dinners in the Coliseum to twenty thousand people and to send toys to as many children. Heaven have mercy on us! Can it be that there are that many in one city so poor that they cannot purchase their own dinners and toys? What a dreadful indictment of what we call "modern civilization." A man came to my door to-day begging for money, or work, or food for some way to keep from starving. Such visitors have averaged one a day for many days past.

My heart grows sick when I see all these in the midst of fabulous wealth and amazing extravagance and in the one season when we celebrate the birth of Jesus, the world's greatest giver, whose teachings, if lived by his followers, would give us a world without poverty and want, and I realise that, when the same paper boasts of great prosperity and appeals for funds to buy dinners for tens of thousands of poor people, and when many people are sad and suffering at a time when every one in the world should be happy, something is wrong.

What can be the matter? Is there a shortage of necessary things? No, we have been told that there has been an over-production. Are these suffering millions all lazy, immoral and vicious? No, the majority are average working people. Do they squander their means? No, many of them can find no work and have no money to waste, and many others are working for wages so small that all they receive will not provide their families with the necessary things. Some of them may be weak, some wasteful when they have anything to waste, some addicted to bad habits, some lazy; but they are not all so. They are just people, no better and no worse than others, and they behave precisely as others would under the same circumstances. As a class they will average up morally as well as any other class. They have no fault and commit no sin which cannot be found as frequently among the rich.

Surely, something is wrong, for there is plenty; the nation is rich, the warehouses are full and great ships are carrying to the markets of the world the very things for which the workers at home who created them are suffering. The vast industrial system governed by that conscienceless, impersonal, irresponsible thing we call "capital," which uses these workers as it uses machines and horses, to produce the greatest amount of wealth for the owners at the least cost of maintaining the men, horses and machines, has produced the greatest wealth that the world has ever known, enough to provide every family in the land with the necessities and, also, the luxuries of life, if only they had a reasonable and just share in its distribution.

That a great wrong lies here, no one can honestly deny, and no one in whose heart dwells the Christ-spirit will want to deny it. This is the crux: if these workers were not ruthlessly exploited by organized, legalized greed, they could buy their own Christmas dinners and all the other needed things now doled out to them by a spasmodic, sporadic and hopelessly inadequate charity which humiliates, degrades and damns.

Perhaps you will contribute to some fund to buy Christmas dinners for the poor. This will be the only good meal that many of them will have enjoyed during the whole year. Has it occurred to you that this giving one meal to those who have been robbed of many meals is charity with a bitter sting of irony in it? There are millions of disheartened working men who can buy no toys for their little ones now, nor can they buy other more necessary things for them for many weary days to come. Millions of little children will be hungry the day after Christmas. Millions of overworked, broken-hearted wives and mothers will continue to struggle under the destroying curse of undeserved poverty. Charity does not change the situation, gives no real relief, does not end their suffering nor right the great wrong which has been done to these. There ought to be no need for charity to-day. Its very existence is proof of an error or crime in the system of which it is a characteristic and essential feature.

To the workers should be given the wealth which they create, which would place them forever beyond beggary and enable them to procure the good things which are now beyond their reach. It is theirs by right. To give them their rights is to give them all. Is not this the true giving? Can we claim to be Christians and withhold such a gift in the face of extreme need and of undeniable right.

In the co-operative commonwealth there will be no tenements, no slums, no poor-houses, no beggars, no unemployed, no starvation wages, no sweat-shop hells and no child-slavery. The charity societies will not be needed, because every man will be able to provide bountifully for his own and face the world with the feelings of a man. No Salvation Army lassie will stand in the biting cold until she falls at her post, begging from those who have a-plenty a paltry sum to buy dinners for those whose labor created the wealth the others enjoy. To abolish this execrable system of capitalism and give to the people the control of their government, the ownership of the industries upon which they are dependent for a chance to live and the full product of their co-operative toil is the gift which should be given.

For this the Fellowship is laboring. Will you make a Christmas gift in money to these exploited millions through the agency of the Christian Socialist Fellowship, and thus help to give this larger, grander gift in the overthrow of tyrant Capital and the emancipation of the workers who are poor, hungry and sad, through no fault of their own, this Christmas-tide? I have suggested such a gift to the active members of the Fellowship, and now I offer it here; for I think that many who are not members will be glad to make such a gift. "Remember the poor?" There is no better way to remember them than this. I think there is no other gift which will so perfectly express the Christmas spirit, none which means so much. Our Fellowship is one of unselfish giving the whole year round, of loving, struggling and serving in the cause of all the poor, the working class. In this devotion of time, strength and means to help the millions who clothe, warm and feed the world and yet go naked, cold and hungry, we enter into the spirit of true giving and experience, somewhat, the divine joy that lived deep in the unfathomable heart of him who gave HIMSELF and whom, for that, a world is adoring to-day.

While you are remembering others with your gifts, do not forget the Christian Socialist Fellowship and the cause for which it exists. Be it dollars or dimes, give. There is no other way to give so much or to so many. Who can estimate the real value of a dollar devoted to the accomplishment of this end? Who can tell how many will be indirectly helped by that dollar?

The Fellowship needs more money to carry on a greater work. There is much we could have done e'er this if we had had the means. The more who give, the more the society can do. Kindly use the blank below, every one who reads and desires to help, and may God bless you for your gift.

This was delayed by other matters and was not ready for publication before Christmas; but it is not too late to make a gift and so I am placing it before you now.

Wishing all a Happy New Year,
Wm. A. Ward, General Secretary.

Wm. A. Ward, General Secretary,
5864 Ridge avenue, St. Louis, Mo.

Dear Comrade—Wishing for all workers the happier lot which will be theirs in the new age of Justice and Brotherhood, I send the sum of.........., my Christmas gift to the Fellowship to be used in the struggle for the emancipation of the workers and the inauguration of the Kingdom of God on earth. Yours for Jesus and Justice,

....

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Fellowship Notes

The Toledo Center, Solon T. Klotz, Secretary, has rented a room suitable for Fellowship work and is planning on more aggressive activity.

The Pittsburg Center is active. A meeting was recently held in Homewood Baptist Church. Comrade Presser delivered a lecture which was well received. This Center expects to arrange for at least one meeting in a church every month during the new year. This is a good plan. Let others do likewise.

Other centers are at work and several have sent in the names of new members. This is encouraging.

Interested persons are considering the matter of organizing centers in several places and the secretary hopes to be able before long to report that there are flourishing, full-fledged centers in these places. There is a work for the Fellowship to do in every community of any considerable size which no other kind of an organization can do and, wherever there are a few who realize this, they should go ahead. Why stand idly waiting?

The Christmas gifts are coming in response to the Secretary's appeal. All join in this giving and let us do it properly while we are at it. It is hoped that an aggregate will be reached of which we shall not be ashamed.

Comrade D. C. Sherman, a new member of the Fellowship, is doing good work in Washington, D. C., and has recently sent in applications for several new members there. We shall soon have a good Center in the national capital. The Secretary will visit Washington in the spring.

District Secretary S. P. Benbrook has been lecturing under the auspices of the party, and expects to devote much of his time in the future to this work. Those in his part of the West who need a speaker should address him at 1625 South 17th, Lincoln, Neb.

The Secretary also offers E. H. H. Gates, editor of The Christian Bugle, a Christian Socialist paper published at Hutchinson, Kan., and W. H. Price, of Ferron, Utah, for lectures in the West, especially in their respective States. In the near future we shall have a lecture staff of able and experienced men, which will enable us to furnish speakers in almost every place in the United States at a cost within the reach of those needing their services. The creation of this staff of lecturers will be one of the first works of the new year.

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Secretary to Go East

The General Secretary will start the first of January on a four months' trip to the East. This trip will occupy him until the annual conference, which will meet in Pittsburg in the spring. It has become necessary to cut out engagements contemplated in Massachusetts, as the time is limited and the few calls which came from that State were too uncertain to warrant the allotment of time. It takes money and a busy man's time to travel in this work and side trips cannot be made upon uncertainties. It would hardly do for the Secretary to "go broke" on the road. However, he has not given up the Massachusetts trip, only postponed it. After the convention, if it is possible, he wishes to visit the Centers and others in that State, and all interested parties are asked to get busy and plan accordingly. Persons in Massachusetts can have two weeks after the convention if they want the time.

It is planned to cover one State, Pennsylvania, quite completely on this trip, and the speaker will spend over forty days in that State under the management of the State Secretary of the party, Robert Ringler, Walnut and Reed streets, Reading, Pa. Anyone wishing time may write to him. A week will be devoted to the Center and the party in Philadelphia and another week to Pittsburg.

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A German Christian Socialist Paper

One of the District Secretaries of the Fellowship is now publishing a German paper, "Vorwarts," at Hillsboro, Kan., which takes the position of Christian Socialism squarely and fearlessly. The paper is ably edited by Comrade J. G. Evert and is achieving a great success. Its circulation is increasing rapidly. Undoubtedly there is a wide field open to this paper. It is a good paper for us to recommend to our German friends.

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Application Blank

Article I—Name

The name of this Organization shall be the Christian Socialist Fellowship.

Article II—Objects

Recognizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to Churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

Article III—Membership.

Section 1. Its members shall be active and associate.

Section 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues (15 cents per month.)*

Section 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

In accordance with the above articles, I hereby apply for active membership.

Name ....

Address ....

....

In accordance with the above articles, I hereby apply for associate membership.

Name ....

Address ....

....

*Applicants are requested to pay dues six months or a year in advance if convenient.

The Postal Deficit

The Third Assistant Postmaster General reports that last year the Post Office Department carried "franked" matter to the extent of forty million dollars. At the same time the postal deficit was seventeen millions. The franked matter included numerous speeches made in Congress which were sent out as campaign documents by the old parties, as well as *private mailing cards, printed outside the public service*, and which were used as Republican campaign literature. If the Republican and Democratic parties would not graft on the public service to forward capitalist interests there would be no postal deficit.

NOTES AND COMMENTS

BY GEORGE H. STROBELL,
5 Lincoln Park, Newark, N. J.

"Socialist Stagnation"

The Socialist party of Virginia polled only 251 votes last year. This year it polled 1,398—a gain of over 500 per cent.

The Finnish Socialist organization of the United States now has a membership of over 5,000—a gain of 1,372 since Jan. 1.

The official reports for October show that the National and Finnish Socialist societies have both made remarkable gains, the receipts from dues stamps at 5 cents being $118.95 greater than for any other month in the history of the party in America.

At Ida, Ky., the Socialist vote for 1907 was 8, for 1908, 18, for 1909, 167, says S. V. Brents.

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The Socialist Party Active and Helpful

The report of the National Secretary shows that the talk of "Socialist Stagnation" is utter nonsense. The fact that *only one dues paying member out of forty-one* has allowed his membership to lapse by neglect to pay dues during the quiet year following the boom in membership which occurred during a great presidential campaign is an ASTONISHING and a THRILLING demonstration of the vitality and solidity of the Socialist Party. And the large amounts of money contributed directly through the party to aid political refugees and prisoners is immensely encouraging and complimentary. Following is the larger part of the Secretary's report:

"The first six months of this year showed an increase in dues of $914.66 over the phenomenal increase of last year, and this compared favorably with the increase shown during each of the seven preceding years, except presidential campaign years. The summer months, July, August and September, showed a tremendous slump in the dues account as compared with last year; in fact, we lost entirely the lead gained in the first six months and $67.24 over. The past two months show the same tendency even more so. The receipts for eleven months in 1908 were $23,454.19, and for 1909, $22,873.82, a net loss of $580.37. True, this is not a large sum as compared to total dues receipts for last year, which amounted to $25,524.01. The average monthly dues account is $2,127.83. The average monthly loss has been $48.36. But large or small, it shows a loss of membership covering a considerable period of time, amounting to 1,055 members in the eleven months, making the membership number at present 40,696 instead of 41,751 on January 1, 1909.

"Except in this particular of dues the finances of the organization, such as agitation funds, sale of supplies, literature, buttons, etc., meet the average of previous off or non-political years. While in the matter of agitation and in the collection of funds for what might be called international or special purpose intimately related with the real class struggle, we have exceeded all records within a given period. The Political Refugee Defense League, which has assisted Russian and Mexican refugees and secured a large part of its funds by reason of publicity secured through this office, also received a total of $318.26 gathered by this office and turned directly into their treasury.

"About half of the State organizations have met their obligations in the appropriation for the Minnesota primary law contest, making a total of $162.28, while our liability on this account, according to a National Committee motion and the best information at hand at that time, was not to exceed $323. Several of the States have been under considerable expense on account of their own primary laws.

"To the end of November $305.35 has been sent to Pablo Iglesias at Madrid for the relief of the Spanish prisoners.

"Relating to the Swedish general strike fund in the matter of support given within a limited period for any purpose, all records have been exceeded. In the Moyer-Haywood-Pettibone kidnaping case a total of $15,956.15 was collected and turned over, but the collections covered parts of three fiscal years. Four thousand one hundred and forty-one dollars and seventy-nine cents of this was collected during a period of ten months in the year 1906. While the collection for the Swedish strikers, authorized by a National Committee motion less than three months ago, and including a draft forwarded this day to Stockholm, Sweden, the remittances amount to a total of $6,051.06.

"I draw but one lesson from the above presentation of facts and figures, and that is that the comrades of the party are as much in earnest as ever, if not more so; that there is a broader, deeper sentiment for internationalism than ever before; that they are disposed to make as great, if not greater, sacrifices than ever, but it must be in behalf and in support of an active, progressive contest where the opposing forces meet upon a real issue."

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A New Sunday School

Local Canton, Ohio, has organized a Socialist Sunday school which meets every Sunday morning at 10 o'clock with Comrades George L. McCloskey, superintendent; Frank A. Schlemmer, secretary, and Emma E. Shortridge, treasurer. It is progressing nicely. We have many musicians in our local and hope to organize a full orchestra. Local Canton meets every Sunday evening to listen to a lecture or a general discussion of some important current topic. We have excellent quarters with seating room for four hundred.—Allen Cook, Organizer.

FRANCES E. WILLARD'S VIEWS ON SOCIALISM. Compiled by Rev. J. H. Hollingsworth. New edition. Unexcelled for completeness and cheapness. 2 copies 5c, 5 for 10c, 50 for 60c, 100 for $1.00.

THE PEOPLE'S HOUR, by George Howard Gibson. 187 pages of original poetry and choice prose selections. Every sympathizer with the common people should have this book. Price $1.00.

Notice

For small checks on all banks east of the Mississippi river we have to pay ten cents exchange, except checks on banks at Boston, New York, and Philadelphia.

Checks on banks in the west have to pay from ten to twenty cents extra. *Twenty cents exchange on a fifty-cent check is 40 per cent.* We have been pulled to that extent, and often we have to pay twenty cents on $1 and $2 checks.

It is impossible to continue this. There is no margin of profit to pay exchange on these checks. The Christian Socialist could not run at its present price if it were not for the constant donations received.

NEVER SEND CHECKS UNLESS YOU INCLUDE THE EXTRA AMOUNT FOR EXCHANGE. And never send drafts on small banks. We have to pay exchange on most of the drafts received. Drafts on Chicago or New York alone are acceptable.

SEND POST OFFICE MONEY ORDERS. They are good for their face value anywhere. A greenback is usually safe in a letter with two stiff sheets of paper for thickness, although we cannot be responsible until it reaches us. Do not send more than 50 cents in stamps. We cannot pay bills with stamps.

Books Received

From Samuel A. Block, The Book Man, Chicago, The Road to Power, by Karl Kautsky, 50c, and The New Ethics, by J. Howard Moore, $1.00.

From the MacMillan Company, New York: A Primer of Socialism, by Thomas Kirkup. 40c net. Towards Social Reform, by Canon and Mrs. S. A. Barnett. $1.50 net.

From Chas. H. Kerr & Co., Chicago: Socialism for Students, by Joseph E. Cohen, 50c; Industrial Problems, by N. A. Richardson, $1; History of Great American Fortunes, by Gustavus Myers, Vol. 1, $1.50.

From B. W. Huebsch, New York: The Substance of Socialism, by John Spargo, $1 net; Evolutionary Socialism, by Edward Bernstein, translated from the German by Edith C. Harvey, $1 net.

From the Bobbs-Merrill Company, Indianapolis: Miss Selina Lue, by Maria T. Daviess, $1.50.

From Doubleday, Page & Co., New York: Men the Workers, $1.50.

From A. C. McClurg & Co., Chicago: Modernism, by Paul Sabatier, translated from the French by C. A. Miles, $1.50.

From the Yale University Press, New Haven, Conn.: The Christian University and the Social Order, Lectures at the Yale Divinity School, edited by Charles S. McFarland. $1.50.

From the David McKay Pub. Co., Philadelphia, The Garden Yard, by Bolton Hall, $1.00.

From the World Printing Company, Denver: The Unseen Dangers Behind Humanity, by Joseph S. Shatzke. $1.50.

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TELEPHONE 2723 MAIN
Room 1009, 14 Washington Street, CHICAGO

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